

# **INTER RACIAL REVIEW**

A JOURNAL FOR CHRISTIAN DEMOCRACY



## **VOCATIONAL GUIDANCE IN HIGH SCHOOL**

Margaret C. Byrne

•

## **GUIDANCE FOR NEGRO YOUTH**

Gertrude E. Ayer

•

## **THE LITTLE POOR HOUSE**

Emanuel A. Romero

•

## **JAMES HARDY DILLARD**

EDITORIAL

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EDITORIALS • REVIEWS • STATISTICS

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August, 1940

Price 10c

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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THE REGISTRAR



# INTERRACIAL REVIEW

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

## POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."  
— Jacques Maritain
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."  
— Rev. John M. Cooper
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."  
— Carlton J. H. Hayes
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."  
— Rev. Francis J. Gilligan, S.T.D.
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

August – 1940

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## INTERRACIAL REVIEW

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## The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes ....	300,000
Estimated Number Unchurched .....	7,750,000
Number of Negroes Attending Colleges ....	30,890

Number of Catholic Negro Churches .....	221
Number of Catholic Negro Schools .....	263
Negro Enrollment in Catholic Schools ....	35,026
Priests Engaged in Colored Missions .....	300
Sisters Engaged in Colored Missions .....	1,100

Negroes in New York City .....	327,726
Negroes in Chicago .....	233,000
Negroes in Philadelphia .....	219,000
Negroes in Washington .....	132,068

## The Encyclicals And The Negro

*From the address of Rev. Thomas A. Meehan speaking at the Interracial Forum, one of the events of Catholic Week at The American Negro Exposition.*

"Some of you may wonder how do the various pronouncements of the Popes affect the Negro. The answer is simple because the Negro is a man who too was endowed with dignity by his Creator. He too has an obligation of serving his Creator. He too is destined for eternal union with the Creator.

"Every Encyclical pertaining to the social, industrial and economic order is universal in its scope. If you are a creature of God, it applies to you. It demands in God's name those rights which God has guaranteed to all of His creatures, whether they be black, white, yellow or red.

"Hence in approaching the solution of our economic and industrial problems, the voice of the Sovereign Pontiff of Christendom insists that the Negroes' rights are on a par with all other creatures of God. A living wage, the right to employment, the right to organize are demanded for them and they likewise are reminded, as are all other men, that true justice and charity will reign only when each individual has set his own house in order, and has a regard for his fellow man because he is a creature of God and Heaven is his destiny."

## This Month and Next

Again we consider education. We are indebted to Mrs. GERTRUDE E. AYER for her contribution, "Guidance for Negroes." Mrs. Ayer is principal of Public School 24, Manhattan, and is well known as a writer and speaker. . . . The author of "Vocational Guidance in High School" is Miss MARGARET C. BYRNE, Principal of Wadleigh High School, Manhattan. Miss Byrne is deeply interested in the Catholic interracial movement. The challenging story of Il Poverello House is by a former contributor, EMANUEL A. ROMERO, a Catholic Negro who lives in Harlem.

## Catholic Negro Week Draws Record Attendance

Chicago.—His Excellency, the Most Rev. Samuel A. Stritch, D.D., Archbishop of Chicago, delivered the sermon at Solemn Pontifical Mass which marked the close of Catholic Week at the American Negro Exposition, Sunday, August 4. The Archbishop drew a striking comparison between the Christian man with an ideal of sanctity and dignity, and the ideal of human servitude which makes man subservient to the state. Approximately 52,000 persons of both races visited the exposition during Catholic Week, setting a new weekly attendance record.

Nearly 10,000 persons attended the Solemn Pontifical Mass completely filling all temporary seats on the first floor of the Coliseum.

The Most Rev. Richard A. Gerow, D.D., Bishop of Natchez, Miss., was celebrant of the Pontifical Mass before the towering white altar which had been erected in the north wing of the Coliseum. Three colored priests assisted Bishop Gerow: Rev. Arnold Schwartz, O.F.M.; Rev. Vincent Smith, S.V.D.; Rev. Clarence Howard, S.V.D.

## N.C.I.F. Detroit Convention

The officers and committees of the National Catholic Interracial Federation are completing preparations for the Detroit Convention which opens Saturday, August 31.

Pontifical High Mass in the Blessed Sacrament Cathedral will be celebrated by the Most Rev. Edward L. Mooney, Archbishop of Detroit.



# INTERRACIAL REVIEW

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## JAMES HARDY DILLARD

With the death on August 2 of Dr. James Hardy Dillard, of Charlottesville, Va., Negro education in the United States lost one of its most powerful supporters.

From 1907 to 1931 Dr. Dillard was president of the Jeanes Foundation for the assistance of rural schools for Negroes. His own work led to the establishment of that Foundation and its plan for employing visiting teachers. He was also instrumental in the establishment of the Southern University Race Relations Commission and was director of the John F. Slater Fund from 1910 to 1916 and was later its president. He was a member of the Southern Education Board since 1908 and of the General Education Board (Rockefeller Foundation) since 1917.

Dillard University, the name given to the amalgamated institutions for Negro higher education in New Orleans, will most probably best perpetuate his name.

These are but a few of the affiliations of this remarkable man, but they suffice to show where his interests and influence lay.

It was generally said of Dr. Dillard that he had accomplished more than any one white man in the South to raise the standard of Negro education. His efforts were successful and many-sided and ranged over the entire field of education, from the rural primary school to the post-graduate research in the universities. Formulas for success are usually fraudulent. Dr. Dillard, however, provided his own formula, which was simplicity.

When he wrote letters to his friends, he often slipped into the envelope a reprint of a little chapter he once wrote on simplicity. Three men he admired were John Fiske, the historian; Henry George and Booker T. Washington.

"All three of these men," he wrote, "were simple in their ways and absolutely free from any form of pretentiousness. They never posed as great men, never sought to be considered as great men. They thought only of doing the work they seemed called to do. They were straightforward, single-minded and pure in their purposes."

Dr. Dillard was personally a very simple man.



Anyone could talk to him, anyone was at home with him. Yet he was one of the most cultured scholars in the United States. Like most great but simple men, he was abounding in hopefulness yet was extremely practical. To see how practical he was, one need but read some of his writings dealing with the teaching of arithmetic in the elementary schools.

This simplicity and hopefulness led to a very practical philosophy of race relations. Dr. Dillard talked about no "insoluble problems." He believed that common sense and ordinary Christian charity contained most of the remedies. The job was to get the remedies applied.

There were four matters in which Dr. Dillard steadfastly believed.

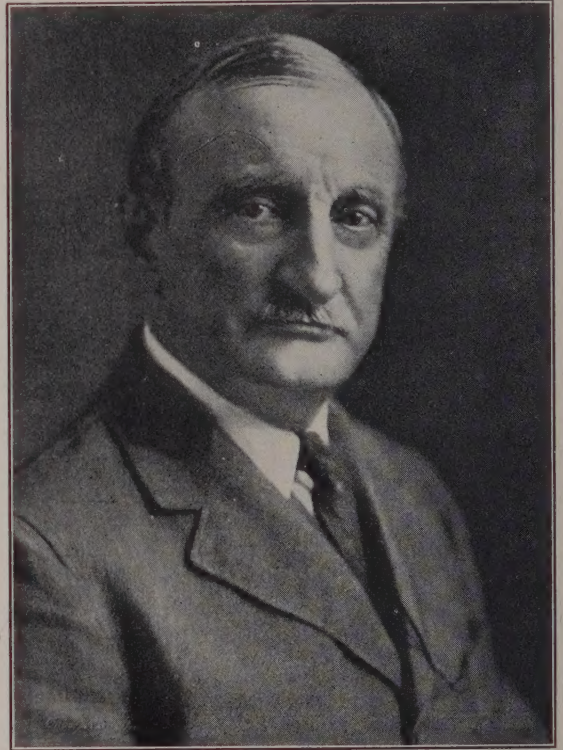
He believed in Negro education: that no effort should be spared, no expenses curtailed, to give to the Negro race in this country the very fullest possible measure of educational opportunity, entirely on a par with the opportunities of other racial groups.

He was hopeful for the South. Himself a Southerner, he was confident that the entire South would and could cooperate in this great work. He looked on Negro education as a common interest of both races; rather, he looked on the education of all races and peoples in the South as *one*: a common interest, a common problem.

He believed in the capacity as well as the duty of Negro leaders to take the foremost part in the education of their own group, and liked to tell stories illustrating this point. He sought out the leaders, conversed and studied and worked with them, as co-workers and successors in the common task of all.

Finally, he believed intensely in religion as the ultimate solution of educational problems. Though not a Catholic, Dr. Dillard was powerfully attracted by the Catholic Church. He devoured Catholic literature in a way that would put to shame many a cultured Catholic. Chesterton, Belloc, the books of Father Martin Scott and other exponents of Catholic teaching were always at his reach and often in his capacious pocket. He read them and memorized them. Religion was the mainspring of his long and intense activity.

To the four great "beliefs" of Dr. Dillard may be added a fifth, which is in line with remarks made last week in this REVIEW on the need of a practical and systematic interracial program if Negro education is to come into his own. Dr. Dillard had too sharp a mind and too wide an experience, to imagine that



JAMES HARDY DILLARD

Negro education can flourish in a vacuum. If the plants set out and watered by the educational endowments and foundations are to live, if they are not to curl up and die, they must be given air; and that air is opportunity for their graduates to make a way in the indifferent or hostile world around them.

For this reason, Dr. Dillard interested himself intensely in race relations. He saw that the work of promoting interracial peace and justice is a correlative of Negro education, which must go with it as the day goes with the night. Since his preoccupation was with the technical problems of education, he was not in a position to devote himself to all technical problems of race relations. But the principle was there, and showed itself on the numberless occasions when he spoke to white or to Negro audiences upon this very matter.

As leaders like Dr. Dillard pass on, their beliefs and their enthusiasm are in danger of passing with them. What they saw by intuition and experience others must learn through schooling. Lesser men than



Dillard will rise up and question the value of what he did and what he established. Doubt will be cast upon the value of the things for which he strove. Weaker generations will shrink from the tremendous sacrifices which such a life meant. Rivalries and self-seeking set in; and Negro education suffers or perishes.

For this reason we come back to the assertion made last month in this REVIEW: that in their own interest and for the sake of their own perpetuity Negro educational institutions and foundations should systematically promote a Christian program of race relations. The gains of half a century cannot, must not be lost. The cause of Negro education cannot be allowed to slip down the hill it has so laboriously climbed. The schools are deeply concerned that the opportunity be present for which they have lavished millions in training.

## Negro Peonage In The North

From the testimony of witnesses appearing before the Congressional committee investigating the destitute migrant problems it appears that Negro potato pickers in New Jersey are exploited by labor contractors.

According to one witness Negro workers are recruited in the South and transported in "trucks jammed to capacity" and "under circumstances that are hardly believable."

According to a report offered in evidence, by an organization that has been doing social work in the area for years there are many forms of exploitation by the contractors. The individual laborer is charged \$350 for transportation despite the fact that the contractor is paid for this item by the grower. The men are paid \$8.50 for picking and grading 250 bags of potatoes. For this work the contractor receives as much as \$20 from the grower; making a profit of \$11.25. Furthermore, according to the report "the contractors charge the workers for everything." And "most of the families that come up are as much as \$25 to \$50 indebted to him before they earn a dime."

The Congressional committee should continue its investigation and make definite recommendations to cure these evils.

Incidentally Northerners should take note that this is a case of Negro peonage in the North!

## Parrot Life

The Communist *Daily Worker* has put on new dress. We can believe if we will, that the Kremlin no longer calls for its proof-sheets. Instead of being owned lock, stock and barrel by Stalin, Inc., the official Stalin sheet passes over the ownership of three, very dear ladies, who are certainly old enough to know what they are doing. In keeping with Communist custom, the new owners use their old-American ancestry to the hilt. One can trace her first relatives to the *Mayflower*; another was first shaken from her social slumbers by William Dean Howells; the third joined the mild Socialists in 1898. *The Nation* carries a suggestion that the three owners of the Trojan Horse-paper (our words!) write under the names Latvia, Esthonia, and Lithuania. The *Herald-Tribune* prompts that the *Daily Worker* is preserved for freedom. We add that the three graces—Latvia, Esthonia, and Lithuania—have laid aside the knitting that becomes their age for the complicated threads of world revolution. They have the satisfaction of knowing that their literary undertaking is no longer the official organ of the Communist Party; but is merely one of those rare birds to which the Party gives "hearty" endorsement.

## The National Scene

Now that the Federal Government has taken up the question of training industrial workers, it is well that our readers consider bits of disagreeable facts about many American trade-unions which will have a lot to do with future Federal policies. Let us not be like Great Britain: wait until the enemy is at the door before we consider the case of our own Ethiopians!

Many of the important trades are dominated by white workers through their unions. We do not argue that trade-unions should be destroyed. That is contrary to Catholic teaching. But we do insist that the great machinists and railroad unions open their doors to Negro workers. For, there are thousands of Negro workers capable of driving engines, painting buildings, etc.

What will this bring us to? In the first place, if the great building-trades' combines are allowed to continue limiting the apprentices to a handful—few boys have been apprenticed since the World War! — soon the country will need skilled workers without



having even white men to fill the jobs. It is well to remember just another observation: race discrimination is a part of larger discriminations that set white people back as far as black people.

#### JIM-CROWING WHITE WORKERS

We cannot deny a group of trained workers the right to limit their numbers. This is about the only way mankind knows how to protect its standards of living. The task confronting intelligent interracialists, however, is to take measures to educate all Americans without regard to race and color, and to make it possible for a Negro boy to learn radio, television, aircraft, and bricklaying, if he is so moved and able to carry his desires to completion.

The quarrel is not with trade-unions as such. It is from the point of view of people who see beyond the horizon, a quarrel with narrow-mindedness that will do more damage to our country than all the "fifth columns" foreign nations can establish. How to change this deplorable situation is not easily defined. To lecture to trade-unions is not the method. To set out to destroy them will plunge our country into the laps of totalitarian states quicker than we think. But to educate the public, the workers, the trade-unions, and the business classes is the correct procedure. How can we go about this?

#### THE POWER OF SPORTS

We recall that "Jim" Farley (when he was New York State Boxing Commissioner) got behind Harry Wills, and told the world that Harry should have a shot at "Jack" Dempsey. Mr. Wills was not able to break down segregation in the manly art, but he paved the way for Joe Louis. Needless to say, Mr. Louis Barrow has taken care of himself and his challenges very well. What will Farley do if and when he takes over the Yankees? A Negro "Babe" Ruth would have a salutary effect on the country.

#### NEGRO CHAUFFEURS

Negro chauffeurs are coming back, some of our hopeful friends say. The demands of industry for machinists is drawing white automobile mechanics to the Middle West, leaving many jobs around garages and private families open to Negro workers. How long this will last is secondary to the fact that there might be an opportunity for Negro mechanics to find work with private families. We pass this on for what it is worth. Perhaps it would be worth while getting registered at unemployment agencies for such jobs.

## Notes From XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

#### SUMMER COMMENCEMENT

The fourteenth annual session of the Summer School of Xavier University closed July 24th, the occasion of the graduation of one of the largest summer session commencements in the University's brief history. Eighteen persons received the bachelor's degree and two received the Master of Arts degree of the Graduate School of Arts and Sciences. Rev. Dominic Marchese, S.S.J., University chaplain, was celebrant at the Baccalaureate Mass, and Rev. Thomas A. Atherton, S.J., of Loyola University of the South, delivered the address to the graduates.

#### UNIVERSITY SCHOLARSHIPS

All high-school graduates of the class of 1940 who have an average eighty-five percent or over are eligible to participate in the competitive examinations for eighteen scholarships, in the amount of \$50.00 each, covering tuition for one year at Xavier University.

Scholarships will be offered in the following fields: English, French, and Science. Seven scholarships will be offered in English and French each; four in Science.

The competitive examinations will be given at the opening of the Fall term, September 9, 1940. Students who desire to enter the competitive examinations are requested to file an application stating the field in which they wish to compete. The application must be submitted at the Dean's office not later than September 2, 1940.

All communications must be addressed to Sister M. Madeleine Sophie, S.B.S., Dean of Xavier University.

#### XAVIERITES IN RECITAL

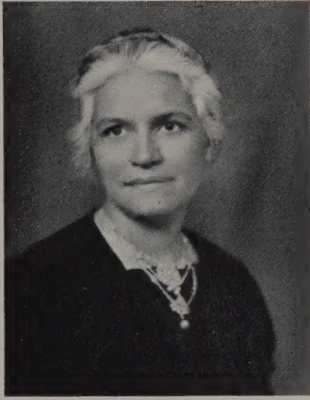
Hurvé Rachal, lyric tenor, and his wife, Charlotte McGaffey Rachal, diseuse, presented the initial recital of the accomplished young couple, graduates of Xavier, in the University Auditorium before an appreciative audience. The recital opened a tour of joint recitals which carried them to Texas, Arkansas, and Missouri. Mr. and Mrs. Rachal have captivated their audiences on every appearance.



# GUIDANCE FOR NEGROES

By GERTRUDE E. AYER

The need for guidance is universally felt amidst the terror and confusion which is abroad in every land today. The Negro, however, has long been surrounded by a wall of greed that blocks him from an unrestricted chance to pursue happiness through learning and working. This wall has not been torn down. We are interested to know what is being done to make him a citizen, ready for opportunities when they come.



There are many agencies at work in the American scene. Some are specifically committed to direct intensive programs for or with the Negro. It is upon these organizations that the spotlight of publicity falls when an acute situation arises. Their work is invaluable to all America, not alone the Negro.

As we survey the gloom of unemployment and frustration that hangs over the Negro, there appear rays of hope that shoot through the pall. Each gleam is embodied in a Negro of education and ability who stands out in his own small community as a guide and leader. There are thousands of them, unrecognized beyond their localities and unsung. The word of the professional Negro spokesman may be accepted as racial by committees of mixed composition, but the Negro people turn to the leader in the field for the guidance so needed in their sorely-pressed daily lives.

The Negro, like other Americans, is most influenced by the steady work of such institutions as the church, the school, the social and health agencies and labor.

The Negro believes deeply in the Church. But, only those churches really prosper which are institutionalized and offer a variety of social services. The money comes from the Negro people themselves. Their pastors are real teachers whose influence extends beyond the church door.

The Negro is learning to heed the advice of the health and social agency. It is a new experience to him to receive this type of interest and care.

The Negro believes in Labor, although his dealings with organized groups has sorely disillusioned him. The Negro may be called lazy, but the fact remains that he has always worked longer and at a more irksome tasks than other races as a whole. He still wants work if he can get it.

And, lastly, the Negro believes in education. If he stays in the Southland, he battles through the courts to get more of what his taxes should bring. While he awaits this justice, he digs down into an already scant purse and pays twice for his own schooling. A tribute is due this determination and, to the teachers, who with few resources, give of their best.

On the other hand, thousands migrate to place their children among the enlightened. True, it puts a strain upon the communities selected. But, New York City is an outstanding example of the way in which it attempts to fulfil the desires of these earnest parents. Money must be spent for buildings and many additional teachers must be hired. Not one but many modern school buildings are going up in sections where new arrivals have seriously added to already overcrowded conditions. This work goes on under the drive of a liberal Board of Education which disregards all matters except the needs of the children.

While fine buildings are essential and stimulating, the vigor of any school system dwells in the personnel that mans the schools. In New York City, a widespread but slow process of readjustment has taken place in pupil and teacher. Some of the best teachers in the world, of both the black and the white race, daily face classes of Negro children seeking to rid themselves of the handicaps of the homes and sections from which they come. To their credit, teachers so affected have met the difficulty head on. They have realized that they were opening for the first time, a closed book. Many have spent vacation time reading in libraries or colleges, in order to grasp the background of the longings and aspirations of the group as revealed in Negro writings and history. In New York City, the large Negro collection in the 135th Street Branch of the Public Library has proven a store of treasure for these readers. Returning to their task, with greater understanding, these teachers find joy in the development of pupils whom they now realize must have diverse mental, manual, moral and artistic ability. Teachers who refuse to temper their



drive for instructional results with the warmth of ingenious sympathy, soon have to withdraw to less challenging districts. The average teacher complains. Only the elect of the profession succeed.

Guidance is another matter. Practically no teacher of the white race knows the ramifications which lead from the twist that American color prejudice gives to employment in vocations and industry. After gaining some insight, it is again most difficult for such a guidance teacher to resist the pressure to retain this status quo—something the Negro insistently seeks to change. So, guidance on the high-school level must be done with truly professional objectivity. Otherwise it can become more of a disservice than is realized at first. Negroes are unanimous in their demand for facts about vocations and industry and want them up-to-date. They seek information as to where to get the necessary training. They rebel against the gui-

dance which rationalizes exclusion, by "shielding" the Negro youth from the "embarrassment" supposedly felt if and when an employer refuses a job to an applicant. Both parent and young worker contend for the chance to meet such situations. They feel that if equipped with the training and the facts, they need no paternalistic protection.

Selfishness would dictate that the Negro should be trained to do only those tasks that others shun. But the American spirit of independence is widespread and strong. The Negro who is largely native-born, has not been untouched in this regard.

When the social status of vocations and the demand for workers is constantly changing, the Negro is wise to contend and to keep on contending for the right to "have a go" at whatever his ability warrants. That makes simple, the problem of guidance for the Negro youth.

## VOCATIONAL GUIDANCE IN HIGH SCHOOL

By MARGARET C. BYRNE

In a discussion concerning secondary public education, I believe it proper to set down what I conceive to be the functions of high schools. What I say is the result of many years of teaching and thinking about my work; it has no other authority.



help to place him properly with respect to time. One of the most fruitful books I read in my undergraduate days was Korzybski's *Manhood of Humanity*, published by E. P. Dutton. He classifies vegetables as energy "binders," animals as space "binders," since they have (as the vegetable world has not) autonomous motion and therefore control over space. Men are in their essence "time binders," for they alone have control over time, look back and remember, look forward and prophecy.

No adolescent, therefore, should go out from the school without a strong sense of history, as a stream of time in which the present is only a cross section, meaningless except as it terminates and is explained by the past and is already engaging the future.

Next, since he is to live in a material world, the school has an obligation to place him properly with respect to his environment, the nature of the physical world, the properties of matter, the laws that govern motion, the notions of scientific investigation as an instrument for increasing control over natural forces for the improvement of our material life.

The four high-school years are perhaps the most productive of a person's life, not the years in which he learns most, for these are his first four years. But during the secondary school period, he is changing his status, and likewise his frame of reference, no longer looking out on a child's world, but emerging into responsible thought and purposeful action.

During these years, therefore, the school should



In the third place, since he is to live in a world of people and must work with them at a job, which will be paid for roughly in proportion to its effectiveness in satisfying the desires of this world of people, I believe that the school should help him here also. We seem at last to be coming to our title—vocational guidance.

It will be clear from the foregoing that the specific preparation for a job seems to me the last in the series of important functions of secondary education, important at its own stage in the educational process, but last in time. The adolescent is to enter into the essentials of humanity before he begins to fit himself to be a part of the machine of working society.

Exactly what part the school should take in guiding him to a particular type of preparation is a debatable question. In one of the early yearbooks of the National Council of Teachers of Mathematics, David Eugene Smith wrote a parable, giving case histories of four or five youths and noting the advice he had given in each case, sensible advice along the most modern lines. Yet every one of these youths, whose circumstances and capacities seemed to warrant his urging them away from the pursuit of higher learning, proved to be a genius—the boys in his parable were Plato and Tartaglia and d'Alembert. Ever since I read the parable, I have felt most humble about making a decision as to the kind of career to which a pupil can properly look forward.

In this connection, I should perhaps express my conviction that the trend to an undifferentiated ninth year is sound. Until a boy is fifteen, he cannot on any valid basis choose for himself the specific vocation to which he wishes to restrict his interests. Moreover neither his parents nor teachers can intelligently choose. Many times the parents have neither the formal education nor the experience in varied types of work to justify a specific vocational choice. His teachers, even if devoted and conscientious, have not definitive tests of his capacities; they lack full knowledge of the requirements and opportunities in the present and (more puzzling still) in the future of business and industry.

Since the compulsory education law in our state provides for the retention under control of the school of all boys and girls through the sixteenth year, the last three years of the public education system of secondary schools would offer a beginning in the vocational aspect of education—business, industry, arts and crafts, music, preparation for professional studies.

I believe, too, that the choice of type of work should be a joint project of the school, the parent, and the boy or girl. The school's contribution should be based on records and tests through the ninth year, on repeated discussions with the pupils of vocational trends and opportunities, and on an exact knowledge of requirements, in school skills and personality traits, for particular types of work. The parent needs to be given a much larger responsibility for his own "home work," namely enlarging his own outlook and increasing his fund of exact knowledge of what employers require and what the son or daughter has to offer. One of the essential tasks of the high school is the development of a good "public relation" contact between the school and the parents, who are the most interested members of the community.

We teachers, in spurring the ambition of able students, particularly from homes where the parents were poor and not educated, have done service to a beautiful ideal. In one respect, however, we erred; we seemed to disdain or lightly regard any achievement not related to "book learning." The almost mad rush to vocational schools during the last decade is proof that the damage we did was not irreparable. I believe that we should act much more intelligently, though quite as idealistically, with respect to vocational guidance for Negroes.

For the Negro parents have the same burning desire that consumed other parents — that in this blessed country of ours their children may not have to work as they worked, with their hands, with weariness, humbly, under others, for small pay. Parents of all kinds need help to see that working with one's hands, in industry or elsewhere, provided the work be done with intelligence and integrity and under proper working conditions, can be truly as professional as being a doctor or lawyer.

Since my interests are largely with girls, I have sometimes said to groups of them: "If I wish to sell my labor, I sell it in a buying market. I ask myself which of my capacities or skills is most wanted, will be best paid for. I believe that for women the best market is the home-making market. Consider the range—housework, housekeeping, cooking, care of the sick and old in the home, baby care, preparing special diets, repairing and cleaning clothes and furnishings, care of household pets, laundry work, repairs and painting of furniture, catering, managing a tea room or working there as waitress or cashier, all the many activities connected with hotels."

And sometimes they catch the idea (and often they do not) that the factors determining the dignity of a job or profession are our own attitude toward our work and the possibility of business-like but pleasant relations between employer and employed, with satisfactory wages and conditions based on mutual respect and honest dealing. We do not have to envy artists, who work as they please with paints or words or sounds. We paraphrase Seneca—I am the only one who determines whether my job is dignified or lowly.

Evidently I have not wished to confine this discussion to Negroes, because so to limit it seems to me to set up a wholly artificial barrier. Because Negroes have an additional handicap in getting a job, they need additional help, but not a special kind of help, except in one notable direction.

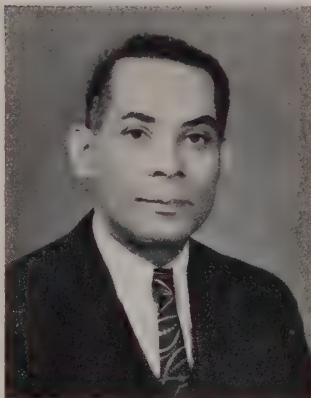
I would seek particular emphasis on providing the best possible guidance for the *gifted* Negro boys and girls, who will prove leaders. We have not nearly enough Negro teachers and nurses and doctors. It should therefore be the school's special care to recognize the yearly promise of scholarship, initiative, zeal for service, and to foster them with loving understanding.

This guidance should stress one point. When God gives to *any* one a special gift of superior intelligence, He expects commensurate effort and service, especially to the less gifted. On these gifted Negro boys and girls rests the future, not only of their families, but of their race, perhaps of our dear country. Of one thing I am certain: their life will be what *they* make it.

## THE LITTLE POOR HOUSE

By EMANUEL A. ROMERO

Some years ago there was a book written entitled *Over the Hill to the Poor House*, which was dramatized. The theme of this play was the reduction of human living from a scale of affluence to that of abject poverty. An individual was rendered so destitute that she had to go to the "poor house" over the hill to spend her last days as a ward of the State; there to live until, through Divine Providence, she is called to her eternal rest.



It does not require too much imagination to realize the utter futility of life which enters the mind of such an individual. It is a case of compulsion rather than choice. Human nature recoils from such a destiny. It would prefer to cling to the smallest hope of self-sustenance than be forced to accept charity as dispensed by the State. To be real charity it must issue

from the heart and must concern itself with the dignity of the human personality. We are God's creatures—we come from Him and back to Him we *must* return.

"The little poor house" which I am to discuss in this article is a different one from that which I have described above. It is the spirit of St. Francis wandering about the "alleys" of our capital city of Washington, D. C., doing a "unique" piece of work in salvaging human derelicts and stretching out a helping hand to the helpless babes in homes like "the manger" to bring them to sunshine and hope.

The department of sociology of Catholic University, under the leadership of Dr. Paul Hanly Furfey, is working out a program which, I think, goes as close to the heart of Catholic interracial work as anything I know. It has not only reached down to the lowest rung on the ladder of human living, but it has dug deep down into slum life and is extricating human beings from the degradation of physical, moral and spiritual poverty, and making them more socially minded and better citizens.

This work has been going on for the past five years, and has now reached the expansion stage. The foundation is solid and the technique is the personal piety



of the workers and the personal approach. It is primarily concerned with the individual. It seeks to reach him from the cradle and go with him even to the grave to make certain of his eternal happiness—the saving of his immortal soul.

A little background of this work and its unique approach is necessary to an understanding of its plan and purpose as well as its achievements. I say "unique" approach, for there is nothing like it in the country. It is in essence a university field work activity which is giving its students, both white and colored, the opportunity of applying while learning the technique of Catholic social work in the field of interracial justice. It is a challenge which could never be undertaken successfully if it did not have the direction and wise counsel of such eminent authorities in the field of Catholic philosophy as applied to race relations, as Dr. Paul Hanly Furfey, author of *This Way to Heaven*, etc.; Dr. Gladys Sellow, author of *The Child in Nursing*, and Dr. Mary E. Walsh, author of *The Saints and Social Work*, all of the Department of Sociology of Catholic University.

The headquarters of this work is at 2119 10th Street, N. W., Washington, D. C. and it is known as "Il Poverello House," which means "The House of the Little Poor Man" (St. Francis of Assisi). "It is a two-story, nine-room, brick house" situated "in a neighborhood where there is a great deal of social distress." Its workers form "an association of persons dedicated to the ideal of the fervent lay life and motivated principally by the thought that this fervent lay life is a means of bringing society back to Christ." They represent faculty members and students of the Catholic University. It is a Catholic organization that knows no race or color, living in complete harmony, practising the virtue of poverty and reaching out to the "alleys" in exemplification of the way of life of St. Francis among the poor. At daily Mass they pray that the virtue of charity might dominate their every action, and as they go from home to the classroom, and from the classroom to the "alleys" they are imbued with the one thought of giving of their best.

In this dwelling live ten persons—one faculty member, Dr. Gladys Sellow, six students, all graduates or undergraduates from various Catholic colleges, and three little girls from the alley back of Il Poverello House known as "Union Court." To this number must be added another faculty member, Dr. Mary Elizabeth Walsh, who with two other students have just taken up residence in an apartment known as

"Fides House." They come daily to Il Poverello House to join in the program. They are called Poverelle and have scholarships as graduate or undergraduate students at Catholic University. Of the ten Poverelle, four are white and six are colored.

In a little booklet giving the statement of the aims of Il Poverello House, we read that the plan is "an attempt to put into practice five fundamental principles of the lay life, which principles are particularly important in their social implication." They are 1) *the liturgy*—daily Mass at which the Missa Recitata is said in unison at 6:15, to "receive the graces necessary for their daily life"; 2) *charity*—as charity begins at home, the Poverelle "live with each other in as perfect a unity as possible"; 3) *the corporal works of mercy*—this is practised by extending their charity to their neighbors by doing "personally a great deal for the people who live in the alley"; 4) *the spiritual works of mercy*—in order to perform these works intelligently, "for teaching purposes it is useful to have at hand an example which illustrates both poverty itself and the genuinely Catholic approach to the relief of poverty"—they have three little girls from the "alley" living with them—; 5) *voluntary poverty*—the house in which they dwell "is antiquated and not in the best of repair." The cost of the principal meal is limited "to eight cents per person per day." "Finally, the personal sacrifice of one or two of the Poverelle who are able to afford it makes possible the financing of the whole project."

The purpose of the work being done at and through Il Poverello House is twofold. 1) It is characterized as Catholic personalist action—the dealing with the individual in his problems and helping him to work them out for his betterment and eventually the betterment of the community in which he lives. This work covers going into the "alleys" to teach the alley dwellers the way to good living, clean living, and convincing them that they have a place in society.

The "alleys" are backyard courts situated in the rear of houses located in the poorest sections of Washington. You enter these "alleys" through a side passage. These poor colored people are ostracized by the other colored people living in houses facing the streets. Even their children are prevented from joining the other children in the streets in play. They are driven back into the alleys, there to find in their dead-end streets play and recreation. It is small wonder that their pent-up emotions lead them into forms of recreation that are unwholesome and degrad-

ing. Crime and disease are prevalent. Many a tragedy unknown to the world has taken place in these areas. The houses are like makeshift shanty towns—hastily put together and in antiquated condition.

It is to these people and their children that the Poverello go with the spirit of St. Francis to minister to their needs and to teach them to help themselves to rise above their environment. But it is by no means easy. You have first to establish yourself in their confidence, then by patience and tact get them to realize that you are a friend in need. The Poverelle take them fuel for heating and cooking, oil for their lamps, and even water they must sometimes beg. The children are invited to Il Poverello House for food and recreation. The babies are also brought there for study and care. In short it is the application of Catholic principles to daily living. It springs from the heart and takes into account first and foremost that these creatures have souls to save and bodies to feed. They must be fed, they must be clothed, and they must be taught to love and adore the God from Whom they came and to Whom they must return.

2) It is well at this point to indicate that all this work is made possible through the generosity, first

of the pioneer worker, Dr. Sellow, who conceived the idea some five years ago of going into this section to live and work. In a quiet but most effective way she laid the foundation for this interracial work, and with the help of Father Furfey and Dr. Mary E. Walsh, it has expanded into the giving of scholarships to worthy students in various Catholic colleges. These students live with either Dr. Sellow or Dr. Walsh, sharing their life of poverty and helping in the program of Il Poverello House. This phase of the work is field work experience as required by the course they take at Catholic University. It is the application of Catholic philosophy to social conditions. Not philanthropy, but charity lived and dispensed for the nurture of the Mystical Body of Christ of which we are all a part.

The expectations for the future are summed up in the following: "Sometimes enough Catholic lay women will be interested in the ideal of voluntary poverty and of the corporal works of mercy to be willing to open similar houses in other cities, to adopt voluntarily a low standard of living and with the money thus saved from their incomes, to perform the works of mercy among the poor."



## Holy Name Societies Hold Interracial Conference

Los Angeles, July 27.—A program for the development of interracial action, was outlined by the Rev. Edmund J. Schlecht, S.M.A., in an address before 250 leaders of the Holy Name Societies of the Archdiocese of Los Angeles at the fifth annual Interracial Conference, held in St. Odilia's colored Catholic church here.

Representing 65 parishes, the lay leaders received Holy

Communion and offered Mass for the early canonization of Blessed Martin de Porres.

Father Schlecht's program suggested defense against defeatism; avoidance of misunderstanding of factors involved; simplification of objectives; a rigid formula of action; elimination of false preconceived ideas of others' attitudes; and prayer.



## Interracial Hearing At Fordham University

*An Interracial hearing on "The Negro and the Encyclical," was presented at Fordham Summer School, Wednesday afternoon August 7. Testimony was given by the Rev. John LaFarge, S.J., Associate Editor of America, and George Streater, a non-Catholic Negro, an authority on labor.*

*After a general discussion a resolution was adopted which included the following as "The Findings of the Educators Interracial Hearing":*

1. We are profoundly impressed by the extent to which the teachings of the great papal Encyclicals indicate the way to solve the problems confronting the American Negro.
2. It is not sufficient for Catholics to have an intellectual appreciation of these great Encyclicals. Educated Catholics must "strive to play their part in the Christian renewal of society."
3. Catholic teachers and students in our high schools and colleges can and should play such a part through active participation in the Catholic interracial movement.
4. Never before in our history has it been so necessary that the American people stand united and resist the efforts of those forces which seek to divide us into contending groups and warring camps. America is today threatened by the revolutionary epidemic of hatred now raging in Europe. Today we see the grim consequences of the class hatred engendered by Soviet Russia, of the race hatred employed by Nazi Germany, and of the religious persecution uniformly carried out by both Hitler and Stalin. The totalitarian revolution had its beginnings in race hatred, class hatred and religious hatred.
5. The long established tradition which has permitted the American Negro to be denied the exercise of his natural rights and those guaranteed to all citizens by the Constitution has given rise to the subversive activities of the lynch mobs, the night-riders, the Black Legion, and the Ku Klux Klan.
6. As Catholics and as Americans, it is essential that we combat the growing epidemic of prejudice. Today it is essential that we provide not only for national defense but resist the efforts of those who would divide and disrupt the unity of the American people.

## AS YOUTH SEES IT

EDITED BY YOUTH

### NEGRO YOUTH AND NATIONAL DEFENSE

As we write this, the Burke-Wadsworth Compulsory Selective Service bill seems destined for passage within the period before we go to press. In its present shape (a shape which will perhaps have been much metamorphosed before this appears in print), the legislation would provide for the registration of all males between the ages of 21 and 31, a group numbering somewhere between 11,000,000 and 12,000,000 men. Physical disability, industrial and agricultural needs and other exemptions are expected, at present writing, to reduce the actual number available for defense training to approximately 4,500,000. Nearly 500,000 of this 4,500,000, we believe, are likely to be Negroes.

This situation, just or unjust, right or wrong, whether one is in favor of conscription or against it, brings up many fundamental problems with regard to the contemporary status of American youth and of Negro youth in particular.

This REVIEW has long pointed out that however effectively Jim Crow methods are applied in peace time, however ruthless is the segregation and the discrimination against the colored race in civilian life, there is never any thought of discriminating against the Negro when a draft goes out for recruits for the armed forces. Jim Crow may reappear after the ranks are formed, but he does not seem to be on very good terms with the recruiting sergeant. We may reasonably expect, therefore, that the Negro race will be drafted at least proportionately with the white population.

As a matter of fact, from the present look of things, we may expect that there is any discrimination with regard to the proportionate number of men of each race called, it will perhaps be in favor of the Negro rather than against him.

The philosophy upon which the presently proposed legislation is being based is the philosophy of calling first upon those who can most afford to go, that is, those who have no dependents and no employment. If this philosophy is followed to the letter, the proportion of Negroes drafted will be far in excess of their proportion in the population. For, by standards as these, Negro youth can best afford to participate in the defense program.

The November 1937 census of unemployment showed that 31 per cent of all colored youth 15 to 24 years of age who wanted jobs were totally without work. If the wholly unemployed, partially unemployed, and those employed only in emergency work were added together, 50 per cent of colored youth were willing to work were unemployed. For whites, this figure was about 44 per cent. This differential throws into relief once more the fact that not only is it more difficult for Negro youth to find work, but that his need for employment is far greater than that of other sections of the American population. This American Youth Commission has found, also, that the median weekly wage for Negro youth is \$7.98

and that of white youth, \$14.33. From considerations such as these, it can rightly be concluded, that, contrary to the legislators' philosophy, it is Negro youth precisely which is economically least equipped to give up a year of its life to the national defense program.

Those who, on the eve of the draft, want to explore the status of Negro youth a bit further should consult the recently published study of the A.Y.C., *In a Minor Key* by Ira De A. Reid, professor of sociology at Atlanta University and published by the American Council on Education, Washington at \$1.25.

The survey brings out, among other pertinent facts, the following:

1. Negro teachers receive on the average somewhat less than 47 per cent of the salary paid white teachers in the South.

2. Illiteracy among Negroes has declined from 57% in 1890 to less than 12% in 1935. This figure has undoubtedly been greatly reduced in the four intervening years since 1936.

3. Recreational facilities for Negroes are an increasingly pressing problem especially in urban localities.

It is not too much to say, therefore, even if the statement must take the form of a prediction, that what our Congress seems bent upon doing (unwittingly enough, we presume) is to capitalize upon the economic insecurity of groups like the Negro and to use their lowered earning power as a convenient excuse for calling them first to arms. This is the same Congress, which, with other agencies, governmental and non-governmental, must accept a large share of the responsibility for the Negroes lowered economic status in the first place.

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One of the institutions which is greatly to blame in this respect is the school. Without equality of educational opportunity, there can be little adjustment of the great inequalities of economic opportunity. Happily, Catholic institutions are more and more guiltless of racial discrimination in education. If it still exists in a few unthinking quarters, there is nothing more certain than the trend that will bring a speedy end to it. Where it does exist it is, of course, the least Catholic aspect of the work of a Catholic school or college and a liability to the school's chief purpose.

It is gratifying to be able to assure any of our readers who may be candidates for college admission that in those communities where local law does not forbid it, there is scarcely a Catholic college which will now refuse admission to a qualified Negro student. It is to be hoped that the number of Negro graduates from Catholic colleges will continue to rise with the same acceleration that has been so evident during the past few years.

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While we are discoursing upon the subject, we can scarcely refrain from pointing out once more that there is nothing more important for the success of the interracial cause than the prompt development in the United States of a trained Catholic Negro intellectual elite. The impossibility of any Catholic intellectual life without the good offices of the Catholic college and university should by now have become sufficiently apparent to both whites and colored.



## PLAYS And A Point of View

By THEOPHILUS LEWIS

### PROFESSORS OF PERSECUTION

There must be times when fair-minded white people become a little impatient with those Negroes whose only contribution to a discussion of race prejudice is a detailed account of all the wrongs and affronts they have personally experienced. Many Negroes seem to take almost pathological delight in relating how often they have been re-used service in restaurants, denied admission to theaters and forced to ride over the wheel in buses. Colored Catholics refer to the numerous discriminations they have suffered at the hands of their white fellow Catholics. Many of their stories are quite specific as to time and place.

"In St. So and So's Church, in Elgewater, Ohio, they would not let me receive Holy Communion until all the white people had returned to their seats." "At St. Whosis Church, in Gaspipe, Pennsylvania, the ushers refused to let me enter the church to attend Mass." "In Elktooth, Minnesota, children of colored Catholics are barred from the parish school." "In Strangeplace, Rhode Island, white and colored children are instructed in the Catechism in separate classes." When such incidents are described again and again, often for the benefit of audiences that have heard them many times before, one begins to suspect that the narrator derives a tangible pleasure from exhibiting his wrongs, resembling those Oriental beggars who expose their sores to attract sympathy and coins.

Anyone interested enough in the color problem to have passed beyond the dilettante stage naturally wants to know all the facts which cause and accompany interracial friction. Unless the conflict of races is fully and freely discussed from every angle, with all the ugly facts hauled out in the light, we can never approach its solution because we will not understand the nature of the problem we are trying to solve. But no useful purpose can be served by continually dwelling on abuses with the relish of a hypochondriac describing his most recent operation.

When Negroes display an interest in their injuries that verges on the morbid there are grounds for suspecting their motives. It is possible that they are pointing to their scars with a measure of pride, feeling that they are achieving a remote vengeance on those who have made them suffer. That is an unhealthy mental attitude and definitely immoral. The spirit that treasures the memory of injustices is as un-Christian as the prejudice that causes them.

The astute George Schuyler once observed that a sudden solution of the race problem would be a fearful calamity, for if there were no lynchings to be denounced, no discrimina-



tions to be exposed and no oppression to be combated the majority of Negro leaders would have to go to work. The remark may seem flippant at first sight, but, like most intelligent humor, it contains a modicum of truth. Too many of the lesser Negro leaders, the ones that come in closest contact with the people, seem committed to the theory that prejudice can be vanquished by protest and resentment. Actually, they are not leaders at all, but professors of persecution, whose influence accounts for the too prevalent cry-baby attitude among Negroes. Even among educated Negroes, at least among those with college degrees, there are many who cannot discuss the color problem without reducing it to puerilities, unconsciously lending support to those Southerners who contend that the race is inherently child-minded.

At times their juvenile tactlessness is embarrassing as well as dangerous. For instance, when they approach the sex angle of race relations. "Approach" is hardly the proper word, for they are usually only too eager to dive into the subject head-first, with mouth wide open. Their contribution to interracial comity frequently leads up to some such legend as: "And this cracker says, 'I believe in fair play for Negroes, equal opportunity and all that, but it's going too far when we have mixed social gatherings where Negro men dance with white women.' And when he said that, I knocked him down." After which the raconteur sits down, blissfully unconscious of the fact that he has delivered an astounding gaucherie.

Unlettered Negroes are never guilty of such dialectic blunders. Such anecdotes are usually related by Negroes who have earned, or, more likely, who have been awarded, college degrees. They have been given degrees but their minds are still in the sophomore class. A sophomore intellect can never be convinced that the sole result of the incident just described, if it were factual and not imaginary, as it usually is, would be to convert a half tolerant white man into a wholly intolerant one. The impression it gives indifferent white people is even more adverse to the improvement of race relations. It helps to congeal their nebulous feeling that, after all, the race question is essentially a struggle for women.

Sex is a feverish subject even when it is debated from an intraracial or interfamily angle. When it is complicated by race issues it becomes explosive. Sensible people, even though their opinions may vary, can explore its implications sanely and temperately, and eventually come to recognize the unescapable conditions imposed by religion and biology. But it requires a great deal more equanimity than most of us possess to continue thinking objectively when some dolt rises from his haunches to make an irrelevant display of rooster psychology.

Negroes are capable of taking an equally superficial position on the employment problem. Recently, I was present when a social worker was commenting on the upward curve of employment for Negroes in New York City. "For the past seven years," he said, "colored agencies have been going out of business. There were so few calls for help. The agencies that survived are now receiving an increasing number of calls for maids, chauffeurs and other domestic workers. It's the war. Employers are discharging aliens, especially Germans, and hiring Negroes." The speaker merely presented a number of facts which he had observed, offering no opinion

as to whether the trend indicates improved race relations or the reverse. But most of those present hailed his remarks with glee. Negroes were getting more jobs. Who were losing those jobs did not matter. Only one critical voice was raised.

A physician observed, "I seem to remember that we had those jobs once before."

He was instantly shouted down for a backslider, if not an actual traitor to his race. Everybody was eager to applaud the fact that larger opportunities for employment are opening for Negroes. The why and how and hereafter were ignored. Shortsighted self-interest, of course, is not an attribute peculiar to Negroes. Every race and nationality cherishes the illusion that it can make permanent progress at the expense of some other group.

To white people whose ardor for interracial amity has survived the first hundred encounters with obtuse and intransigent Negroes, the foregoing observations will be reminiscent rather than informative. They have already learned that bigotry, intolerance and muddle-headedness are as common on our side of the color line as they are on their side. Still the remarks may be helpful to novices in the cause of interracial equality, by preparing them for shocks which are to come. Forewarned, they will not be disillusioned when they discover that Negroes are not a race of persecuted angels. It is better that they be fortified with the knowledge that all races are heathen under the skin.

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## FROM HERE AND THERE DURING THE MONTH

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### ● NATIONAL NEGRO BANKERS ASSOCIATION HOLDS MEETING

Richmond, Va.—Virginia has the distinction of being the only state in the Union with more than one Negro bank in operation, reports at the one-day session of the National Negro Bankers' Association held here last Tuesday showed. Twenty-five representatives of Negro banks in the country met here at the Southern Aid Building with Major R. R. Wright, nationally known banker of Philadelphia and president of the association presiding.

Three of the country's twelve Negro banking institutions which are in the state of Virginia are: The Consolidated Bank and Trust Company, Richmond; Danville Savings Bank and Trust Company, Danville; and Crown's Savings Bank, Newport News.

### ● NEGROES PLAN CREDIT UNION

Cleveland.—Organization of a federal credit union in Our Lady of the Blessed Sacrament Parish for Negro Catholics is expected to be completed in two weeks following the application last Monday night of 31 parishioners for a federal credit union charter.



When the charter is granted the credit union will be the first organized by a colored parish or congregation of any denomination in the state and the 12th parish credit union in the Cleveland Diocese.

## ● HITLER ORDERS DESTRUCTION OF STATUE OF GENERAL MANGIN

Paris — (Via Berlin) — The ever lengthening arm of the German conqueror reached out this week to smash some of the historic idols that adorn the city by the Seine.

Nazi race prejudice made itself felt when Hitler condemned the stone figures of four Negro soldiers which form an honor guard at the base of the famous statue of General Charles Marie Emmanuel Mangin.

General Mangin was an ardent advocate and admirer of colonial troops. His experience with them during the crucial hours of the first World War gave him the conviction that with them lay the security of France.

In commemoration of their valor and of their loyalty to France an imposing stone statue was erected in one of the Invalides along side with that of Edith Cavell.

The sight of the stone figures of the four Negro soldiers so intensified Hitler's hatred of black men that he ordered instant destruction of the statue. The Germans so far have respected other statues, busts and public works of art.

## ● HITLER CALLS ANTI-NEGRO PREJUDICE A WHOLESOME REACTION, SAYS AUTHOR

St. Louis, Mo.—Adolph Hitler, Nazi fuehrer, believes that the rather widespread aversion for Negroes, the colored races in general and the Jews, is a wholesome reaction, and so stated to a group of interviewers, it was revealed last week by Herman Rauschnig, author of the *Voice of Destruction*, a story of the German dictator.

Rauschnig, whose book depicts inside secrets of German Nazidom, formerly lived in Germany and worked in a German government capacity.

The word "equality" seems to lash Hitler into a fury, the writer says and declares that he feels no country in the world will be an easier mark for a bloody revolution than the United States.

"No other country has so many social and racial tensions," Hitler is quoted as saying. And his ideas are fortified by those of Goebbels.

## ● FIVE NEGROES NOMINATED ON N. Y. COMMUNIST TICKET

Five Negroes will be placed by the Communist Party of the State of New York on the ballot for the coming elections, it was learned this week.

The five candidates, some of whom will run in predominantly white districts, are: Timothy Holmes, for the State Assembly from the 4th Assembly District, Bronx County;

Walter B. Garland, Assembly candidate from the Kings County 17th Assembly District; Benjamin J. Davis, Jr., Congressional candidate from the 21st District, Harlem; Theodore Fasset, for U. S. Senator from the 19th district, New York County, and Mrs. Mattie Green, for Congress from the 42nd Congressional District, Buffalo.

## ● 3,900 NEGRO COLLEGE GRADUATES JUNE, 1940

From the ranks of 30,890 Negroes enrolled in college this year 3,913 were graduated last June, including 237 with the Masters degree and nine with the degree of Doctor of Philosophy, according to a compilation made by the *Crisis* magazine, organ of the National Association for the Advancement of Colored People.

## ● OVER 1,000 TAKE PART IN COLORED PILGRIMAGE

Philadelphia.—More than 1,000 attended the annual pilgrimage of the colored parishes of New York and Philadelphia to the Shrine of the True Cross, Torresdale. Dedicated to the honor of the True Cross, the shrine has for many years been the center of deep devotion. Remarkable cures and answers to prayers have been reported by those who take part in the perpetual novena devotions.

## ~ EDITORIAL OF THE MONTH ~

### "CATHOLICS EXPAND WORK"

When the majority of the white families in Harlem were replaced by Negroes they left behind them several valuable church properties. The Negroes purchased most of the Protestant churches but the Catholics elected to retain their property, so that instead of one Catholic Church—St. Marks—there are now half a dozen in Harlem with large Negro memberships. Because of the comparatively few Negro Catholics in New York it was thought for a while that the work of the Catholic parishes in Harlem would have to be considerably curtailed but this has not proved the case.

Under the leadership of Archbishop Spellman the new head of the diocese of New York, the Catholics are not only expanding their church program among Negroes but are also increasing educational facilities with the erection of a Catholic Girls high school in East Harlem and a new elementary parochial school in West 132nd Street.

Announcement was made last week of the new school building adjacent to St. Aloysius Church. The school will front 125 feet on 132nd Street and run back 155 feet, with large space in the rear for playgrounds. It will have eight classrooms for 320 boys and girls and an auditorium seating 350 persons. It will serve both the parishes of St. Aloysius and St. Charles Borromeo of which Mgr. William R. McCann is pastor. The Handmaids of the Most Pure Heart of Mary (whose membership is colored) will serve as teachers in the new school.

—N. Y. Age, August 3



# BOOKS

**MANIFESTO ON RURAL LIFE.** *National Catholic Rural Life Conference. The Bruce Publishing Company, Milwaukee. \$1.50.*

The rural problem is so important that it should engage the greatest minds of the nation. Against the background of this thought the National Catholic Rural Life Conference has drawn up a declaration that, while it advances no specific remedy for the complicated problems of rural living, enunciates principles and policies which, in its collective judgment, must be observed in attempting to meet the needs of rural America. There is a refreshing sanity about this Manifesto that gives emphasis to its analysis of a subject laden with religious as well as social and civic implications. In noting the advantages for the moral and religious training of children that exist in the rural Catholic family, the experts who have contributed to this work are quick to point out such handicaps as social and cultural isolation and the lack of educational and religious facilities.

At present the rural pastor labors in a pioneering field, but his opportunities for material as well as spiritual service are correspondingly great. The growth and progress of the Catholic Church in America are, in a special way, dependent upon his efforts. With urban populations static, if not dwindling, the rural field offers the most promise for Catholic missionary effort, not only among the millions of unchurched, but also among Catholics who, denied ready access to church or pastor, are in danger of losing their birthright. Not that the Church is unaware or neglectful of this urgent claim upon Her energies. Far from it. The founding of the Catholic Church Extension Society of America at the beginning of the century has brought the Church's ministry into many underprivileged areas. A number of Religious Orders have joined diocesan clergy in conducting missions among the poor and neglected. The chapel car has been followed by the motor mission and motor trailer chapel, so that the most isolated farm hand may enjoy the solaces of religion. In the extension of its health program, now well advanced in urban centers, the Church realizes that the time has come to consider the needs of the rural communicant as well.

The Manifesto does not mince words over the unfair conditions of farm labor. It stresses the obligation of employers, bidding them to be mindful of their responsibility as Christians. Farm co-operatives are considered necessary for the unorganized farmer, who, pitted against the organized forces of concentrated wealth, would be economically helpless without them. It should be emphasized, the Manifesto goes on, that in a genuine co-operative the members stand in a definite ethical and religious relation one to another; hence they have not only rights, but duties. While the State should foster and protect co-operatives, it should refrain from exerting an arbitrary control over them. Conducted in the proper Christian

spirit, co-operatives will be valuable schools for training in social virtues, and from them will emanate social by-products such as folk drama, folk song, folk music and folk literature.

Various phases of farm life and farm economy are lucidly discussed. A plea is made for a more equitable apportionment of taxes as between farm and rural dwellers. The farmer is warned against the rash promises held out by tariff legislation. "The tariff is often a double-edged sword used against the farmer. On the one hand, it raises the price of the industrial goods which he buys; on the other, it leads to retaliatory measures of foreign nations against the agricultural surpluses which he cannot sell in his home market." In respect to the extension of credit to the farmer, the Manifesto urges State assistance to co-operative credit associations in their beginnings through favorable legislation and financial advances. In promoting farm ownership, government encourages a healthy agrarianism, "undoubtedly one of the chief assets, if not the chief asset, of a State."

This Manifesto is the fruit of many conferences conducted during the winter of 1937-38 between numerous clerical and lay authorities in the field of rural economics. It is supplemented by extensive annotations from the Encyclicals and the works of Catholic writers. It makes interesting and stimulating reading. Its pages are full of sound Catholic philosophy, and while it does not probe deeply, it does break new ground. It gives the rural question a spiritual significance that cannot be over-stressed in these days of materialistic shortsightedness.

—T. F. D.

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